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The **AMERICAN FRIEND**

[JANUARY 5, 1950]



"Whither thou goest I will go . . ."

Photo by Harold M. Lambert

The Devotional Life . . . A Page of Personal Helps

CHRIST IN CATASTROPHE

It is not usual for THE AMERICAN FRIEND to transplant in total materials from another publication, as in this series of devotional readings now beginning. The deep, stirring testimony of Emil Fuchs is so important, so authentic, that we feel it should be widely known. It is a moving classic of devotional literature. In order to give the voice of Emil Fuchs the understanding necessary to full appreciation of his witness, we print in advance the following introduction prepared by Pendle Hill. The entire presentation, from which we shall take excerpts for a series on this page can be purchased at thirty-five cents from Pendle Hill, Wallingford, Pennsylvania.

CHRISTIAN CATASTROPHE

FOREWARD

Emil Fuchs, a man who has passed through great suffering, has walked among us and lived among us. He spoke to us with the authenticity of one who has seen Truth and heard it and felt it; and even when he spoke of disasters his face was serene. Now he has gone back to labor in Europe, leaving this writing for us; therefore we set down these words about him.

We saw him as a short man, full faced, with white hair and gentle probing eyes. He smiled constantly, and his smile was that of the child, the saint, the man who can bear the hardness of the world without losing his own softness of spirit. When he gave lectures to us, stressing always the simplicity and power of Truth, he spoke with such intensity that his face shook. At other times, he shared with selfless humility our troubles of spirit and took joy in our happiness. Always the stamp of Truth was on him. To be in his presence was to experience in some part what

he had experienced. He had found something so big that he was given completely to it, and some part of what came to him spilled over through his eyes and his voice to those around him.

Emil Fuchs was born in Germany in the town of Beerfelden in 1874. He was a minister in various places until 1918, and from then until 1931 in the industrial center of Eisenach. After 1921, he worked closely with the Social Democratic Party and with a group known as the Religious Socialists, and traveled much around Germany. He became a member of the Society of Friends in 1925. In 1931, he became professor of religious science at the teachers' college at Kiel.

A period of great suffering followed. He was dismissed from Kiel when the Nazi Party came to power. Shortly thereafter he was imprisoned. After he was released, he was under the constant watch of the Gestapo; but until 1936 he was able, together with his sons, to assist the escape of refugees by operating a car hire business. The vehicles were confiscated in 1936. His sons fled Germany. His daughter, a sensitive painter who had given herself to political work, helped her husband escape, but she did not know where he was or how she and her infant son could join him, and she began to suffer recurrent disturbance of mind. Finally she threw herself from a moving train to her death.

Of all these things we know little, for Emil Fuchs did not talk of them much. We know from his living among us that he would sometimes awake at night and the troubles of the past would come into his thoughts. Then he would arise and sit in silence for some hours, and in the morning he would greet us, smiling and serene.

After a year of teaching at Pendle Hill he has gone back to Germany to work as professor of ethics and religion

at Leipzig University. This writing which he has left with us is about his life and experience in Germany, but it is about all life and all experience. It is the witness of a man who is both saint and prophet.

EMIL FUCHS SPEAKS

During the winter of 1932, the last hard struggle went on in Germany against the worship of nation and the religion of arms. More and more it became dangerous to speak aloud for freedom and peace and reconciliation. You could never know when a meeting would be raided by Storm Troopers and the audience and speakers misused, even killed. More and more we became lonely people. Many persons—leaders of churches, professors, teachers, pastors—became silent or went over to Hitler, not daring to show friendship to those who went on speaking against him. Friends warned us. The President of our Academy in Kiel said to me, "Please be silent. Do not give public lectures any more. Then perhaps we can save you."

There remained a small company of men and women who knew that something of the fate of a nation—more than that, something of the fate of mankind—was being decided in this struggle; that here the great question was put to us, whether our nation should become a stronghold of peace in the center of Europe or whether she would open the doors of violence and war again. It is an easy thing to open the doors of violence, but who then will close them?

People who fell into Nazi hands were treated with cruelty, and I saw my children, cruelly killed, lying before me. And in this hour of utter despair I heard a voice saying, "What do you want? Shall they save their lives by losing their conscience?" I was able to say, "They shall keep their conscience."

(Continued on page 13)

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At Mid-Century

DESPITE the arguments on the exact turn of the half-century ordinary calculations place it at the stroke of midnight between Saturday and Sunday, last. At that moment the mid-point of the Twentieth Century was marked. We stand now on the threshold of the last half of a great period of history-in-the-making.

The mood of inventory comes immediately upon us. What indeed is the record of the past fifty years. Some would say that the development of atomic fission and the promise of great use of nuclear energy is by all odds the great news of the first half of our century. In the history of tools that is an outstanding event in history, and atomic energy is a tool, but greater than the tool is the workman and his use of tools.

What, therefore, are the points of significance in the course of human life and social progress. First of all the mood of men has changed almost completely from one of isolation to that of a recognition of world-wide involvement. Men do not always like it or know how to meet this new responsibility, but they know that it is upon them. Response and resistance to this on the political level, is the daily diet in our newspapers and journals.

Of far more importance than the daily news would rate it is the movement of the churches within this new mood. On the whole they have recognized the principle of oneness and the requirements that it places on men better than have our political leaders. Depicted in lines of organization the United Nations and its related agencies may seem to be farther advanced, but the truest test is the strength of the roots of each. On the political level our world organizations are more mechanical and legal, whereas the new order among the churches is more like an organism in character. The unity of the church grows from the roots. It will stand more strain and survive more storms than will political institutions.

It must be said, of course, that not being faced with the same kind of problems—problems which demand immediate and technical answers—the churches work more in the subsoil of our life. Their work is more basic, but not less important and effective, in the long view. Furthermore the church is taking hold with new zest and new enlistment on the specialized problems faced in political and economic life.

All of this means a new concept fit for a new era of thought and action. The second half of the century will help to spell out the meaning and the implementation of this great new concept of world one-ness.

"Whither Thou Goest I Will Go . . ."

THE picture on our cover page is a lesson in itself. It does not require a title to give it meaning. It presents the final answer of children to parents and their other teachers. Children are not so likely to do what we say as they are to do what we do, and to go where we go.

Parents who send their children to Sunday School in the neighborhood church, but stay at home with the Sunday newspaper, are probably training children to reject the church and choose the newspaper, no matter how pious their words of counsel. The father who takes his boy by the hand and goes with him is more than doubling the possibility that his son, when grown, will love and support the church.

This lesson of companionship is crucial. By it our whole impact of education will fail or succeed. Example is a far more effective teacher than precept, and it can be multiplied by companionship in good habits. One of the great dangers to the church is not in the opposition of its professed enemies but the indifference of those who give it lip service—and nothing more. The most effective enemies of the church are those who are members and do nothing about it.

If, as adults, we would build the future of the church in the heart of a community we must take the child by the hand and go with him, for, by whatever language the child speaks, silent or vocal, he is saying, "Where you go I will go . . ."

Start with Children!

It is in keeping with the New Year that our church interests should, first of all, start with little children whose lives are as fresh and new as the year itself. This issue of *THE AMERICAN FRIEND* presents that emphasis and that opportunity. The articles that follow offer ideas, and ways to make them practical. Through your Board on Christian Education and through the books and literature of your Central Offices at Richmond, there are resources for the use of parents and teachers.

The training of our children is our gift to the generations that follow. Lose them and all is lost. Win and train them and all is gain. The great problem in most of the churches is to find teachers who are not only willing to teach, but also willing to improve their teaching. The situation is crucial. There is no greater single problem than our Sunday Schools, for if the church, in worship and service, is to exist tomorrow the church in its teaching function must be strengthened today.

Young people, young adults, if you want to do the greatest thing in your church, enlist and enroll for training as teachers of children. The Master Teacher is waiting for you—come!

Continue With Youth

There is a natural break in the life of older children, in which they make a rather sudden entree into a new level of life. The change is physical and mental. It coincides with their school life as they move from grade school to high school and begin the discovery of "grown-up-ness."

It is not surprising that their church interests are equally affected, and that the church finds difficulty in holding young people in their teens. In many cases, while the school system gives them a sense of sudden advancement, the church gives no recognition to the new experiences and the new transition in their growing lives. The school "feels" new to them and the church "feels" old, with its methods continued as in their junior age instruction.

In the very planning of a new church building we should consider first of all whether the children and young people will be served by it. Planning a room for worship, a basement for eating, and a few rooms for classes is not necessarily real churchmanship. We need to get the best expert advice on how to build a *functional* plant that lends itself to the advancing levels of growing children and youths. But we cannot all have adequate and well-equipped buildings. We have to make the best use of such space and equipment as we have. One room church buildings have often been changed and new additions made in keeping with the best interests of the young life for which the church is responsible.

More important even than building and equipment is a person or persons in a local Meeting who know what is really happening in the lives of youth and are meeting them on the new level to which they are moving. It keeps adult leaders also growing if they are to keep up with these younger young people.

Blessed is that church which does not let the children out-grow it.

Use the Young Friends

The process of bringing the younger life of the church into the organization and administration of its work is not easy. It will not come by drifting into it. Because young people are going to school and moving about, it is often not easy to place them in official positions until they are settled into the business of making a living and building their homes, but a beginning can often be made and a permanent tie thereby effected.

It is this necessary movement of young people, by which one group is replaced by another every few years, that makes the development of a continuing program for young Friends difficult in local Meetings and in Yearly Meetings. Even so, their talents can and should be used in every feasible way. There is a permanent discussion among us as to whether Young Friends should follow their own, separate group life within the circle of fellowship of a Meeting, or become fully integrated into its business and functions. The answer to this quandary is probably that in some measure both should be done.

Unless the church is in a significant measure a

youth movement it will not have the qualities of freshness and growth necessary to its vitality, and if it is not vital it is dead. It is this infusion of new life and enthusiasm into the continuing faith and functions of the church that keeps it abreast of the times and tends to rekindle the prophetic flame.

It is not enthusiasm alone that Young Friends bring to us. They have also the new knowledge which they are gaining in schools and colleges and they have their own kind of wisdom—the wisdom that partakes of growth and is fed by it. This *lost wisdom* of vital, intelligent young people is one of the greatest losses which the church can suffer. On this age level the contribution is not so much from the church to the young people, but from them to the church.

Integrate the Young Adults

Quite often the years of training in childhood seem lost to the church for a while, during the 'teens and early twenties of young people. Then as these younger members settle into the business of homemaking they often turn again to the church. That is a crucial time for them, and for our local Meetings. Failure on the part of a Meeting to bring persons on this age level into responsible positions is disastrous. Many a Friends Meeting has endured slow death because older members failed to relinquish positions they had held for years, to younger members.

These younger members will not always reach for responsibilities, but once they accept them it brings a new and permanent strength to a Meeting and to the church at large. Unless the existent membership is alert to this opportunity the young adults may turn from the Church or, at best, become merely routine attenders. With young adults it is likely to be now or never.

Parents' guidance groups, couples' clubs, and Sunday School classes are some of the patterns in which these younger people find their life. Quite often they are only Sunday School attenders who develop a very separate social circle of their own, while older members serve as clerks, trustees, treasurers, superintendents, etc. They are *in* the church, at least in the margin, but they are not of it. They need to be brought farther in.

Elsewhere in these pages is a story of renewed life in one of our Meetings and it is chiefly a story of young adults who are on the march. The church in general will move if we can lay hold upon this energy and harness it to the work of the local Meeting.

Contribution from Adults

The older members of a Meeting are quite as essential to its success as are the younger persons. They need not merely mark time. Their experience of living presents to the church certain values that no other age group can contribute. Even the older members are not "made." They can still learn. *Adults can be educated.* No other group in the church has the same opportunity as do they to recognize new life in the Meeting, to give it encouragement and to sense the

need of gradually shifting responsibility to younger shoulders.

They pass on to the generations following them something much more important than a position of responsibility. They have been through many experiences of trial and error and, if they are thoughtful, they walk more sure-footed than they did in earlier years. Building a solid church requires not only the enthusiasm and freshness of young people it needs also the time-tested values that are conserved in the lives of older men and women.

From generation to generation there are transmitted certain imperishables, without which our structures would lack foundation and tensile strength. Every age level has its contribution to make, and it is generally those of mature years who hold the ability to see, from the perspective of the years, the growing points in the fellowship of the church and give them opportunity and direction. Beyond this, they give *themselves*, and the durable qualities which the years have tested.

E. T. E.

You Can Do a Demonstration School

By Olaf Hanson

IF we think back to the days when Jesus was living in Palestine and traveling from town to town with his message of love and good will, we are impressed with the action that runs throughout the gospel narratives. Always, there was something exciting happening. The disciples and Jesus were departing into Galilee, or they were pressed in by the crowds that surrounded them, or men of rank and importance such as Nicodemus were asking questions of Jesus. Interestingly enough, Jesus did not merely voice his message to his audience, but he showed men by the way he lived and acted his teachings about God. He *showed* men how they should live in ways that were pleasing to God. He was a living example of all that was good and true and noble.

We, who are leaders and workers with children in the local Meetings, should pause to study this one who was such a Great Teacher. His influence was far-reaching as has been evidenced for nearly two thousand years. Perhaps we should ask ourselves this question. *How* have we influenced the boys and girls that we have been teaching this year? If you are a parent, perhaps you should consider whether your boys and girls are becoming more aware of God and learning to love Him more. Parents should take time for prayer and meditation with their children. The entire family should sit down together frequently and share their problems, their plans, their desires.

ATTENTION! LEADERS OF CHILDREN

This article is intended to direct itself toward teachers, leaders, and counselors of children. It is hoped that the Demonstration and Observation type of school may in some measure improve the quality of Sunday Church School teaching. Perhaps the information which is included herein will help you to plan such a school. No one can deny

Here is expert and practical help for Sunday School teachers. Real concern to teach well, plus available new ideas and new materials, might revolutionize our work with children.

the fact that most of our church schools need better trained leaders. We need leaders who are consecrated to this important task. The writer cannot help feeling that the thoughts which boys and girls carry home with them each Sunday causes them either to like or dislike the church.

The sincerity with which we teach, the infinite and painstaking care with which we prepare our lesson material has influence beyond our knowledge. A Saturday night hurried preparation will not suffice if we expect to build a future generation of leaders who will be able to solve problems, learn to work with their fellow men, and be humble enough to realize that man is not all sufficient. As we help children to experience and have faith in a living God we shall have a generation of children who feel secure and not distraught with the inconsistencies of life which surrounds them on every side.

The greatest teaching which we, as leaders, ever impart to others is the constant day-by-day living, in ways which show that we are worthy to bear the name, Christian. Nevertheless, we must realize that as each Sunday arrives we must *teach*. For many teachers in our churches, the material has been the chief source of accomplishment. When we have taught the lesson we have prided ourselves on the fact that we have done a good job. *Beware! The material is not the end of our teaching!* We must face the fact that we are teaching *people* and not material! We must have good purposes. Ask yourself this question: *What do I want to see happen to the boys and girls or youth or adults that I teach this Sunday?* Will it be enough when I help them to dis-

cover some of Jesus' teachings about God? Or do I have a greater purpose so to inspire my pupils that they will want to follow these teachings as long as they live! *There is a greater purpose than just teaching material.*

A DEMONSTRATION SCHOOL HELD

How can the demonstration or observation school be of help? It has been my privilege to work with many of you in your local Meetings this past year, in doing this demonstration teaching. Let us recall that Jesus *showed* men how they should live. We, as leaders, need to have observation and demonstration schools where we may see for ourselves better ways of teaching.

Let us describe a demonstration school that was held in a certain Friends' Meeting in the sunny South. About twelve children were seated with their leader in a circle. There were about forty or fifty adults present to observe the teaching to be done. A half-hour previous to the arrival of the children, the leader and adults had thought together about the meaning of a demonstration school. They had had an opportunity to examine *The Penn Junior Children's Teacher* and *The Penn Junior Quarterly* which were to be used with the children. The leader had suggested that they enjoy the teaching, but not to talk with each other during the session with the boys and girls. This would be disturbing and hinder and retard the situation which should remain as natural as possible. Sometimes, many adults inhibit boys and girls. Consequently, they will not readily express themselves. Thus, it is wise for the observers to be as unobtrusive as possible.

WHAT SHOULD WE OBSERVE?

Some of the following questions were suggested for the teachers to think about and compare with their own teaching situation:

1. Does the room speak about the unit of material that is to be taught?

2. Are the pictures, books, and objects related to the subject being studied?

3. What equipment is used?

4. What kind of relationship does the teacher have with the children?

5. Does she talk down to the children or does she talk with them in a natural manner which she would use with some one her own age?

6. Is the teacher a dictator or a guide?

7. Do the pupils enjoy what is happening?

8. At what point in the session do the children seem most interested?

9. What happens in the beginning of the session?

10. Name five different ways of teaching which the leader uses.

11. What provision is made for worship? Do the children really worship?

12. Does the teacher do more than the pupils or vice versa?

13. Think through the way in which you can improve your own teaching situation.

14. What changes will be necessary if you are to have a better teaching time with your own group?

15. Can you discover what purposes the teacher has in mind?

ARRANGEMENT OF ROOM

The room arrangement for teaching had been carefully considered. On the blackboard was placed the verse, "He hath made everything beautiful in its time." (Ecclesiastes 3:11a.) On the chairs, which had been arranged in a circle, were the *Penn Junior Quarterlies* and Bibles. A few of the leaflets telling about the wonders of creation had been placed on a small table for the juniors to examine. These beautifully illustrated leaflets were taken from the sets, *How Miracles Abound*. Each set is seventy-five cents and may be obtained from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana. There were other books and pamphlets such as *The Bible Story of the Creation* by Mary Alice Jones, and *Let's Go Out of Doors* by Harriett Huntington, which were arranged to stimulate thinking.

On a picture screen were clipped several pictures. One thought-provoking picture which showed the world hanging in space intrigued the children, another showed a young girl peeping into a bird's nest, and still others showed children examining the blossoms on a tree, and people watching the first green shoots appear from the ground. A Viewmaster, similar to the old-fashioned stereoscope, was ready to be used. Picture reels showed nature at its

best. A worship table revealed a picture of Jesus seated outdoors, teaching people on a flower-bedecked hill-slope in Palestine. An open Bible had been placed in front of this picture.

THE CHILDREN COME

As the children arrived, the leader greeted them and told her name. She also asked their names and tried to remember them. This is most important,

From the Habit to the Ideal

By Calvin T. Ryan

This is a very practical statement that every parent or teacher should enjoy. It puts Christian education in readable language for daily use, and fits well the message of the cover picture on this journal.

OCCASIONALLY we hear some one say, "I acquired the habit of going to church when I was a child." Likewise, we may say that our child has the "habit" of sucking his thumb, or any number of other traits or ways of behaving that we may wish he did not have.

FIRST THE HABIT

We attribute almost any repeated form of behavior to habit, and perhaps we aren't very far wrong. Not far wrong, that is, with the younger child. However, we may discover that our effort to train our children in habitual forms of behavior of which we may approve do not always succeed. At first the child is not able to generalize, so he does nicely the one thing we have trained him to do, but he doesn't know what is right in other situations. Then as he gets a little older, habits in themselves are not enough. We have learned that we must give the child some *motive* for behaving in this or that way. That is, we begin to talk about the general ideal of neatness, the satisfaction that comes from general approval. We try to give him a motive for being honest, or being courteous, or being good. The specialists tell us the child must be taught to see the value, whether it is a matter of being quiet in church, or saying, "Thank you."

Children are great imitators of those persons whom they admire. The parent or the teacher who fails to behave consistently in the accepted patterns confuses the child. The parent who complains about having to stop when the red light is flashed, or who seems to take a certain pride in violating the simple traffic laws, is interfering

since children as well as adults like to be recognized by their names. She suggested that they browse around the room, and see if they could discover anything which interested them. If there was anything that they wished to know more about they were at liberty to ask questions. Thus the leader encouraged their participation in the teaching period from the very beginning. (To be continued)

with the child's need to develop a sense of values of the safety laws on the street or highway. The lapses from the ideal on the part of parents are hard to counterbalance by good deeds. Parents must show the child that they get a personal satisfaction out of observing the rules of society set up for the good of all.

THEN THE IDEAL

Mr. and Mrs. Jones took a certain pride in getting Julia ready for Sunday school every Sunday morning. Mr. Jones was meticulous about taking Julia right to the church door, and calling for her at the right moment. That was a fine experience for Julia. She should have been forming the "habit" of going to Sunday School. For a few years that was what it was, but when Julia was ten she commented that her Daddy and Mother did not go to Sunday School or church. She began to show signs of questioning the value of the habit. The newness of going had worn off. Innocently the Joneses had thought Julia was getting from the experience all that was intended for her to acquire. Not going themselves, the parents could not talk much about the motives for going, or the values of what was learned. They had relied too much on "habit," and not enough on motive and example.

Of course, it is unwise to wait until the child understands all the reasons for doing a thing one way and not another, or why one behaves this way and not that. No parent would think of waiting until the child could read and understand Emily Post before teaching him the ordinary table manners. The habit of behaving properly at the table is the first consideration, but it should not stop there.

As the child gets older he can be given to understand why persons at the table do not flap their arms when they eat, and why they bail their soup away from them rather than toward them. They can learn to value table

manners from the point of view of the greatest pleasure for the greatest number.

The beginning of ethics is always etiquette. The child can form the habit of not coughing into the face of another person, but in time he should learn that the habit is a good one for the protection of the health of all concerned.

The road hog is something more than a driver with bad road manners. His selfish behavior endangers the life of other people. His bad etiquette becomes bad ethics. The common courtesies learned in the home, first as habits, take on new meanings when one is thrown into the company of larger groups outside the home. As the child learns to generalize his behavior, learns to act toward persons not of his family in an acceptable manner, he will begin to see the satisfaction in such behavior, and to appreciate its value.

A child may be punctual in arriving at school on time, but not punctual otherwise. He has not yet acquired the ability to generalize the necessity of punctuality in life.

A child may be honest with his playmates on the school ground, but not honest in class work in school. He has not yet learned to generalize the value of being honest.

Of course, the child should have the habit of punctuality, and be habitually honest, but there is some doubt about depending merely on "habit." Even mottoes and slogans are not always valuable. They are never so valuable as an appeal to the concern of the child. The ideal of punctuality, the ideal of honesty, is more likely to make the child ready for the approved behavior we want him to have. First the habit, to be sure, but let us get Mary or John ready to understand the motive as soon as possible.

On the other hand, we should know from our own experience that mere knowledge of the right will not guarantee our doing the right, nor will it guarantee our child's doing it. We must have some feeling response toward what we do, or do not do. Truth, we are told, is revealed primarily to the 'heart,' and until the 'heart' has been awakened we cannot understand more than a limited number of its aspects."

Passing from the *habit* to the *ideal* must of necessity encounter a "heart appeal." That is, we must strive to give our children a feeling response that will make for favorable behavior. Plato's idea of being educated was that we should "feel pain and pleasure at the right things," and it is not out-of-date for the modern parent!

PLAN FOR YOUTH WEEK!

January 29 — February 5

One of my college professors in a recent public endorsement of Youth Week made the statement that "Youth is on the battle line of the century." He was not talking about the obvious fact of youth manning the planes, tanks, and guns of physical warfare, but about the much more important battlefield of Christian witness. The validity of such a statement is often questioned, with a substantial body of facts to support the challenge. Whatever our present status may be the statement must become a reality. No movement ever becomes dynamic without the driving force of consecrated youth built into its basic structure.

Youth Week is a time when we of the youth of the Christian Church can and must demonstrate to our Meetings and to the world that we have the leadership potential which is demanded of our generation. We can, through carrying out a part of the suggested Youth Week activities, demonstrate our place in the total church program.

The theme of Youth Week, "God Designs—Youth Builds!" is reminiscent of the first assembly of the World Council of Churches and points to our responsibility as Christian youth.

Activities of the week might include Sunday morning worship service, led by the youth of the Meeting. The suggested theme is "God Designs . . ." and suggestions and helps are included in the Youth Week Packet. Other services might include a family night, visitation in the community, a youth banquet, and a worship service held in cooperation with the youth of the other churches of the community.

Youth Week is also the time for the local judging of entries in the Annual Parshad Scholarship Contest. These awards which consist of nine college scholarships ranging from \$250 to \$400 per year for four years, are based equally on Christian character, ability, Christian service, interest in interdenominational work, and your understanding of the Christian faith and its application as revealed in a fifteen hundred word essay on "The Church's Responsibility in My Community."

A packet of materials for your use in observing Youth Week has been prepared by the United Christian Youth Movement, of which the Young Friends work of the Five Years Meeting of Friends is a part, and is supplemented by materials from the Young Friends Office. This packet is available from the Young Friends Office, 101 South 8th

Street, Richmond, Indiana, at a price of thirty cents. Parshad information and entry blanks are free upon request.

Lawrence Peery

YOUNG ADULTS IN SPIRITUAL REVOLUTION

Never before, probably, has there been such a stir of interest in East Main Street Friends Meeting at Richmond, Indiana. It is a movement, still on the increase, and it is a movement of Young Adults.

Back of it lies some months of deep concern and discussion in the Meeting on Ministry and Counsel, and now, under the leadership of Dr. Elwood and Helen Meredith, the younger age range of adults has taken over.

The center of interest is the full age range of young people. That is the incentive and it is the center of the increasing program. Using not only their own talents inside the Meeting they have enlisted the able leadership of the local boys' work secretary of the Y.M.C.A. as well.

There are now four groups of younger people, nursery, grades, junior high school, and senior high school people, besides the sponsoring group of couples. The latter averages seventy-five in attendance. These, all of them, meet at five-thirty on Sunday evening when a light lunch is served, followed by group meetings.

Around a table of sandwiches, salad, and coffee these younger adults plan meetings ahead, keep an eye on the program as a whole, and follow through on other services to the Meeting, such as calling on new members and greeting visitors at the morning meeting for worship.

The interest has "snow-balled" to such a degree that a new recreation room has been finished at a cost of several hundreds of dollars. It was, until these workers took hold of it, an unfinished basement room. Now it has a new cement floor, beautiful walls, up-to-date lighting, shuffle board, and table tennis equipment. The youth program now includes not only serious discussion but also the best of recreation.

As Friends come to Indiana Yearly Meeting next September and to the Five Years Meeting sessions in October, they will see the visible results in the new recreational program.

Here is a program that was not thrown together—it was born, spiritually. The spirit of it has also permeated the Meeting for Worship—more attendees are participating—and the end is not yet!

Norval E. Webb is minister of the Meeting.

LETTER FROM AFRICA

East Africa Yearly Meeting, held September 28 to October 2, 1949, has sent the following epistle:

To Friends Everywhere:

The East Africa Yearly Meeting meets in its fourth session at one of our stations, Chwere, at the foot of Mt. Elgon. We meet here with a deep sense of God's presence and in thankfulness for His loving guidance and care for us since the last session held at Vihiga station. The meeting is well represented by three hundred and thirty delegates from the various Monthly Meetings in this country.

The theme of our meeting is, "Ye are the light of the World." We feel that the world, and more particularly Africa, is in the greatest need of men and women, boys and girls, whose lights are shining brightly because of the Indwelling Presence. It is the opportune time for us Friends, in these times of backsliding and indifference to the Word of God, to rise and proclaim the Truth. We are convinced that we can hope for no future worthy of God's blessing without playing our part now. We think of the utmost importance of our young people in the activities of the church, for they are the leaders and elders of tomorrow. We would appeal to Friends everywhere to pray that our young people will adopt a life which abounds in sobriety, humbleness, and peace loving.

We, in East Africa, are confronted with certain problems which differ in nature from those met with in older Yearly Meetings. Superstition and polygamy rank among the greatest obstacles in the way of the Lord's work. No doubt prayers from Friends everywhere can do wonders for us here.

We learn from the various epistles we have received of the many hardships undergone by some of our fellow Friends in different places, due to the last war. For them we turn our faces above for a shower of blessings.

In this session we are blessed to have with us a number of new missionaries who arrived just after our last session. Their messages are a real tonic to the meeting. We are grateful to American Friends Board of Missions for their efforts in sending missionaries to this country.

B. S. NGAIRA,
Presiding Clerk

T. G. LUNG'AOH,
Asst. Presiding Clerk

N. F. KAMIDI,
Recording Clerk

J. L. STANDA,
Asst. Recording Clerk

THE WORLD COUNCIL OF CHURCHES

Known by Its Enemies?

Re-editing the old adage that a man shall be known by the company he keeps, Dr. Henry Smith Leiper, associate general secretary of the World Council of Churches, has declared that the ecumenical movement can be known by the opposition it has aroused.

Speaking at the annual meeting of the Friends of the World Council of Churches, held on December 13, in New York City, Dr. Leiper gave a gusty description of sundry "enemies of ecumenicity."

First, the nervous conservatives who take fright at the thoughts that Christ might really turn the world upside down through a new vision of what is involved in having His will done on earth as it is in heaven.

Second, the Moscow Patriarchate and those influenced by it in this and other lands who see the fundamental challenge to dictatorship, the police state and atheistic communism which this movement creates.

Third, the over-eager proponents of immediate merger of all churches who want to see the Council make itself a marriage bureau or a matchmaker. These friends forget that the initiative in organic union must come from the autonomous bodies which compose the Council to which they have given no mandate to coerce them!

Fourth, the demagogic fundamentalists who seek to disrupt any and all church movements which do not conform to their own rigid patterns of doctrine. These have become increasingly vocal of late and have disturbed many with their incredible misrepresentations and brazen self-assertion, as notably at Bangkok.

Fifth, the incurable denominationalists who view even the movements

for ecumenical fellowship solely from the point of view of their own group interests narrowly conceived.

BETHESDA MEETING

Bethesda Friends Meeting is in Sampson County, North Carolina, and has a membership of one hundred and thirty persons. Because of increased attendance in groups, the Meeting was faced with the problem of finding a place sufficiently large in which to meet. The problem was made very evident when a mother-daughter banquet was to be held and the only place in the community large enough was a newly-constructed tobacco "pack house." This was cleaned out and tables and chairs to seat fifty-five women and girls were arranged.

Becoming aware of the need, the men suggested that a building large enough for such gatherings be constructed on the church property, and when presented to the Meeting, this was approved and the trustees were instructed to make such arrangements. The "Hut," as it is called, is seventy feet long and twenty-four feet wide, and is of brick veneer over cinder block, with a concrete floor. A cinder block partition sets off a kitchen and into this is built a large fireplace opening into the large room, and a large grill opening into the kitchen.

The Hut was completed in one month, and has been used as a classroom for the men's Sunday school class, and as a meeting place for the missionary society and the young people's group. It was used for a "father-son banquet" when seventy-five men and boys were served. It is felt the building will be an asset to the church and to the community. Three years ago a new parsonage was erected. Herschel Hill is pastor of the Meeting.



BETHESDA MEETINGHOUSE AND "THE HUT"

TWO VETERAN "ENEMIES" MEET

The campus of Wilmington College is a long way from Okinawa and Japan, and yet it is at Wilmington that two former "enemies" have become close friends and roommates.

Charles Cornell of Pelham, New York, is a pre-medical student at Wilmington. Son of a prominent New York surgeon, he served in the Navy during the recent war. Stationed on a destroyer in the Pacific, he was in the front lines of the battle of Okinawa when his ship participated in the "softening up" bombardment. When Wakatsu Oshiro, a veteran of the Japanese army, entered Wilmington this fall, Charles made a determined effort to get him for a roommate and succeeded.

A native Okinawan, he was drafted into the infantry and went to Japan for training and service. After the war he was returned to his homeland and there was soon working for the victors in the American Military Government.

Last fall when the Institute of International Education and Wilmington College combined resources to offer a scholarship to a Far Eastern student, Wakatsu was an applicant and was accepted because of high recommendations from his superiors. The American Army flew him to this country and outfitted him with GI clothing, and now he is well underway in his studies on international relations and political science.

"Waka" as his friends here call him, likes this country very much, and he likes the American people. "Best of all, I like the frankness of the boys I have met at Wilmington College," he explained. "Here everyone tells you what he thinks, and you know where he stands. At home no one is allowed to think out loud," Waka grinned.

Asked about his attitudes towards the "enemy" during the late war, he shrugged his shoulders. "I don't know why we fought!" "When I became eighteen, I was drafted like the boys here," he laughed. "They didn't tell me why."

Waka fits into college life well, and is liked by his fellow students. No one seems to carry any ill feeling towards him. The fellows are even teaching him to play football, which he enjoys immensely. Friendly conversation about battles or places in Japan and Okinawa reminds them that there was a "bad dream."

In an era when dark clouds are again gathering on the horizon it is inspiring to see "Chuck" and "Waka" who once pointed guns at each other now united in a common quest for knowledge as

roommates and good friends. One cannot help but gain new hope.

Perhaps that angelic choir which attended the birth of Christ was singing for us, too; maybe that Christmas wish we made can come true; it is conceivable that we can have peace on earth and good will towards men.

IRA GOSSETT HAWK

From Our Readers

THE GUARDIAN REPLIES

Editor, THE AMERICAN FRIEND:

I received two days ago your letter of 7th, September, and tear sheet from THE AMERICAN FRIEND containing your editorial about the Indian motto which was commented upon by *The Guardian* [THE AMERICAN FRIEND, August 18, page 264].

Many high-sounding slogans are bandied about in India lightheartedly, without accepting the obligation to carry out their intentions. I wanted that more seriousness be felt about statements.

Otherwise, I value the points you have made and thank you for them.

Yours sincerely,

A. N. Sudarisanam

8 Beracah Road
Kilpauk, Madras, 10
India

OTHER WORDS TO COIN

Editor, THE AMERICAN FRIEND:

I read with appreciation the editorial in THE AMERICAN FRIEND of November 10, entitled "Re-minting Our Words." While recognizing the appropriateness of the words suggested, as "Democracy," "Socialism," "Free Enterprise," in one frame of reference, and "grace" and "inspiration" in another, as subjects for re-minting, may I suggest two or three more equally in need of treatment? At least, so it seems to me.

Couldn't some one come forward with a new word for "mysticism"? Doubtless there was a time when the word was appropriate to the experience so aptly featured by our Quaker exponents of mysticism, but might there not be a word that would convey the same meaning without so much of the implication of mystery?

Then there are the time-worn, if not shop-worn expressions "Fundamentalist" and "Modernist." They may have had virtue as descriptive of phases of belief at one time, but could not they now be profitably re-minted and re-issued with the word "Christian" im-

printed on one side and "Brotherhood" on the other?

And may I take friendly issue with the thought of another paragraph which is that a vocabulary of five thousand words is conducive to mutual understanding as opposed to one of five hundred?

When David went out after Goliath, a fifty-pound bag full of stones would have been no resource to him, but how skilfully he used the first one of the five stones he had, and with what effect!

HENRY M. VORE

Carlisle, Iowa

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Nobody Knows, 25c, by Gabriel De Angelis, and edited by Margaret Halsey, has been published by the Department of Race Relations of the Federal Council of Churches, and is a presentation of racial segregation in the armed forces. A line from the introduction, by Al Capp, reveals the attitude of the writer, "It's stupid and wrong to have an Army dedicated to defending this country's democracy and have this Army itself flaunt that very democracy it is dedicated to."

Order from Committee Against Jim Crow in Military Service, Suite 706, 112 East 19th Street, New York 3.

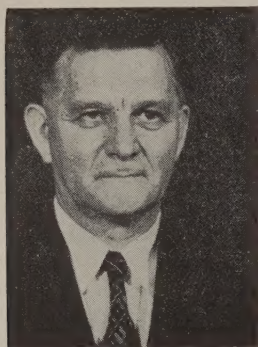
An attractive, sixteen-page booklet, *The Tennessee Demonstration Farm*, is now available from the Mission Board office, 101 South 8th Street, Richmond, Indiana. It contains fourteen excellent pictures, taken especially for this booklet by Robert Terrell, as well as attractively prepared explanations written by Clayton Terrell. They will be glad to mail this booklet to anyone for ten cents.

One God—The Ways We Worship Him is the name of a 16 mm moving picture film portraying the faiths, Protestant, Catholic and Jewish, in their several ceremonies. It runs for thirty-seven minutes and may be rented at \$10 daily or \$25 weekly by writing Association Films, Inc., 206 South Michigan Avenue, Chicago 3, Illinois.

The American Magazine for January carries a review of spiritual victories in the retreat movement, under the caption, "Week-ends with God." It is well worth reading.

IN MEMORIAM

After a vigorous and fruitful life at home and abroad, Jefferson Ford entered his eternal rest on December 16, 1949, following a protracted illness which he sought to combat in India and in this country as he returned from Africa. At the time of his death he was a patient in the Cancer Research Clinic of the University of Houston, Texas. He was buried at Friendswood, Texas, on December 19.



Jefferson Ford

Jefferson, the son of Truman and Frances Ford, was born at Bath, New York, in 1879, but spent most of his childhood in northern Ohio, working on the farm, doing carpentering and general building.

Following his school work, which included graduation from a Cleveland high school, one year at Baldwin University of Berea, Ohio, and graduation from Cleveland Bible Institute, Jefferson interspersed pastoral and mission work for a number of years. His pastoral care included a lumber camp in Michigan, a city mission in Cleveland, a year on the plains of South Dakota, four years in Iowa Yearly Meeting, and one year at Hortonville, Indiana.

In between these pastoral charges, Jefferson first spent six months in Jamaica, where he married Helen Farr, part of a year in West Africa with the Sudan United and Interior Missions, and then again seven years in Jamaica in charge of the northern stations, working under Iowa Yearly Meeting's mission organization.

However, in 1914, despite the warnings that he should not try to live in Africa, he and Helen felt led to the work of Friends in East Africa. This proved to be his greatest contribution, especially the evangelistic department of the Friends Africa Mission where he set the standard for the extensive and rapid growth of Friends in that area. He had the joy of seeing the 20,000 Friends of North Kavirondo united in a strong Yearly Meeting in 1946, and of finishing the translation of the entire Bible, begun so well by Emory

Rees, into the dialect of the largest tribe among whom Friends are working in East Africa. Two years following the death of Helen Farr Ford in East Africa, Helen Kersey of California Yearly Meeting went to Africa to marry Jefferson Ford and has since been his constant companion, helper and inspiration.

In addition to his widow he is survived also by a daughter, Esther Anderson, and a son, Arthur. Both of these have served as missionaries in Africa. Clara Ford preceded her father in death.

MERLE L. DAVIS

THE MOOD OF AMERICA AT THE TURN OF THE HALF CENTURY, 1900-1950

What is the mood of America today? There is fear, confusion, cynicism and a sense of urgency.

There is uneasiness and distrust; there is still a prevailing sense of futility, a groping for a better way, a temptation to take again the road of isolationism and to seek peace through force alone.

But there is another America—A Christian America—an America that may be as audacious creatively as the atomic bomb project was audacious destructively.

There is an America bounded by patience, tolerance, hope, generosity, confidence, and a growing sense of kinship among men.

There is an America that believes in moral law, in brotherhood, good will, and the capacity of man to rise above his past and build a new world—a world which honors truth, respects individual rights—where a man can be a person and not a number—a world in which youth may grow, children may play.

There is a determination to discover among the ruins new weapons for Peace Among Men of Good Will.

It is the world of tomorrow—the second half of the Twentieth Century. America will help build it. Together the youth of the world must make it.

To this world belong all those persons within the Society of Friends who, with deep appreciation of the past, face the future with faith and dedication.

LESTER C. HAWORTH,
Vice President,
Haverford College

Charles Lamb once said to a friend, "See that man across the street? Well, I hate him." His friend answered, "You don't even know him." To this Lamb replied, "That's why I hate him."

ALBERT LINTON HONORED

One of the country's top life insurance executives, M. Albert Linton, president of the Provident Mutual Life Insurance Company of Philadelphia, was honored on December 20 by his associates on the occasion of his fortieth anniversary with the Company. He is also a Quaker and is prominent in active service among Philadelphia Friends.

In ceremonies held at the Home Office before a gathering of more than six hundred, including the Company's employees, officers, and directors, Albert Linton was presented with a silver tray by Charles J. Rhoads, also a Philadelphia Quaker, on behalf of the Board of Directors. A facsimile signature of each director was inscribed on the tray. Two of Albert Linton's outside interests, photography and ornithology, were reflected in the presentations that followed.

Fond of the great outdoors, his zest for mountain climbing developed while a student in Switzerland and he has scaled many of the highest peaks in the Swiss Alps and in the American and Canadian Rockies. As recently as last summer he again climbed the Jungfrau. His climb in the life insurance world is the most remarkable of all.

FOR MORE EXCELLENT TRAINING

When James A. Garfield, who afterwards became president of the United States, was president of Hiram College, in Ohio, a man brought his son for entrance as a student, for whom he desired a shorter course than the regular one.

"The boy will never take all that in," the father said. "He wants to get through by a shorter route. Can you arrange it?"

"Oh, yes," replied the president of Hiram College. "I can arrange it. Your son can take the shorter course. It all depends on what you want to make out of him. When God wants to make an oak, he takes a hundred years; but when he wants to make a squash, he requires only two months."

The Watchman Examiner

The death of Margaret Mitchell, author of *Gone With the Wind*, in an accident for which drunken driving was responsible, has turned the spotlight on this national problem. Thousands of others, less prominent than Miss Mitchell, must die each year because of drunken men at the wheel.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For January 22—The First Christian
Martyr

Acts 6:8-15; 7:54-60

If anyone thought that Christianity was to move forward in the world without opposition, they were soon to be rudely awakened from that complacency. "If they do this in a green tree, what will they do in a dry one?" The forces against which the new church was to move were relentless and cruel. The leaders who dared to appear in the streets of Jerusalem and continue the work and teachings of Jesus soon felt the full weight of hostility.

Stephen was one of those who were named to what appeared to be the more material aspects of the work. He was in charge of the distribution of relief for the needy, but this work was never separated from the more spiritual work of the ministry; it was simply a phase of the ministry. The "deacons" were as truly men filled with the Holy Spirit as were the Apostles and teachers.

The arrest and conviction of Stephen follows a familiar pattern. His words were twisted to mean what he did not say. His trial was largely a farce, and not a justice. When the truth would not convict, witnesses were hired to bear false witness. Finally, it was the will of the mob, not the way of honest weighing of evidence, which caused his death.

Here, then, we begin to see the cost of the loyal witnessing to the truth of Christianity, for the new religion struck men where they most resent being attacked, at the point of their own selfishness. Whenever the Christian witness has been faithful to the gospel, he has been in danger of attack from evil men. Peter and Paul and Silas were to feel the lash of similar opposition.

Stephen has a special place in the spread of Christianity, for he was the first martyr. It cannot be without purpose that Luke records the story in words which parallel the account of Jesus' death. The hostile mob, the unfriendly Sanhedrin, the corrupt witnesses are all similar, but the spirit of Stephen is also strangely like that of his master. The wisdom and the spirit by which he spoke, the evidence of grace and power in his life, and finally his prayer, "Lay not this sin to their charge," all remind one of Jesus.

An inconspicuous figure appears in the picture also, a young man of great zeal and religious fervor named Saul, who held the garments of those who did the stoning. Saul had persecuted

other followers of "the Way," but in Stephen he met something which his cold heart could not discount. Paul's conversion certainly began as this man died. Thus the blood of this martyr was the seed of the church. Stephen died and Saul was reborn as Paul, who outstripped all the other Apostles in his courage and labors.

We need to see in this lesson much more than a mere historical account of a man's death. Here is Christian devotion at its best; here is courage such as has spread the gospel for nineteen centuries; here is a spirit of love and forgiveness which has broken the hostility and the evil of men's hearts for centuries. Stephen was probably the first man after Jesus to understand in fullness the meaning of Christianity as a way of outliving and out-dying lesser religions. The new religion took a definite step toward its world-wide mission as Stephen "fell asleep."

Questions:

1. What groups in modern society correspond to those who opposed Christianity in the beginning?
2. What were the most important effects of Stephen's death?

For January 29—Unto All Men

Acts 10:17-20, 24, 34-43

The persecution of the little Christian fellowship which was manifested in the death of Stephen continued without let-up until it had driven the Apostles out of Jerusalem. The church was scattered abroad, and the early ministers were soon going to Judea and Samaria, and were later to go also to the farthest parts of the earth.

Christianity, however, was still a child of Judaism, and many of its leaders were under the somewhat limited conception of Jewish narrowness. The Jewish rites of circumcision and of dietary regulations were strong. The Jewish idea of racial pride and exclusiveness held many in bondage for some time to come, but the seeds of a greater inclusiveness were present in the gospel. Sooner or later they were bound to break through, even as the expanding seed breaks the crust of the earth.

With all of Peter's faults, and he had many, he was a man of prayer, a seeker, a courageous follower of truth as he saw it. For him, the Jewish exclusiveness was broken by the vision of the net let down from heaven with all man-

ner of animals in it. He drew from it one of the most important lessons, "I perceive that God is no respecter of persons." Peter was not able fully to practice this tremendous principle, and had some backsliding experiences, but the truth had been seen and spoken and it could never be silenced again. Paul was to go much farther in his interpretation of it than Peter. It has gone on down the years of Christian history, challenging the narrow point of view, until today we know, although we may not always practice it, that religion based upon racial, national, or class distinctions is at variance with the implications of the gospel.

Now it is easy to give lip service to this universalism of Peter. Most men, if faced squarely with the question, will say that there is no room for exclusiveness in the church. We know that Jesus' words, "Whosoever will may come," and "Come unto me all ye that labor and are heavy laden," permit no exception. When the problem is far enough away from us, for example in South Africa or India, we are clear enough in our witness, but when the problem is as close as Chicago's south side, or New York's Harlem, the answer is not always as easily seen.

Local churches and Meetings are still likely to be Jewish rather than Christian in their attitude toward people who are different. It may be that God is no respecter of persons, but it is easy for us to be! We applaud Gandhi's struggle for India's untouchables, and condemn as dangerous a program for unsegregated housing. Or we grow ecstatic over Peter's vision and are afraid to open our schools to all alike.

This is no attempt to say that the answer is simple and easy. It is rather a caution to us to be careful of supposing that we have already accepted the gospel *in full*. There are ramifications of the gospel which still strike at our common assumptions. He who would call himself Christian must do so in great humility, saying with Paul, "Not that I have already attained but I press on." This lesson especially calls upon us to re-examine our lives and our witness, to see if there be left in us the seeds of any evil.

Questions:

1. The class should fearlessly face the question of how a full Christian point of view on race would change our society.
2. In what ways has the church accepted the vision of Peter?
3. Have we, as individuals, come to the place of saying, "I am no respecter of persons"? What differences has it made in my life?

Friendly Life — Far and Near

Does your Meeting have a correspondent for THE AMERICAN FRIEND? News from our Meetings is needed and welcome. THE AMERICAN FRIEND often must edit news reports due to limited space, but always welcomes news—and more news.

Ernst and Marie Vogt were recent Richmond visitors, on their way from their former home in Ludwigshafen, Germany, to their new home in Pasadena, California.

A study by Howard H. Brinton reveals a steady increase in membership for Philadelphia Yearly Meeting, Arch Street, from 1910 to 1948. There has been an average of sixty-four applications for membership per year.

The Friends Council on Education, 20 South 12th Street, Philadelphia, is doing much to make Friends Schools helpful to one another. Friends interested in grade and secondary education will do well to make inquiries from them.

Marion S. Cole, headmistress of Lincoln School, Providence, Rhode Island, entertained at tea on January 5, in honor of the parents' association, the Lincoln School Council, on the occasion of its 35th anniversary.

Mooresville, Indiana, has a reputation for being a "dry" town. There is one liquor store in it, but the church and civic leaders, including Friends, are striving valiantly to abolish the one tavern.

Already the construction of the new school addition at Puerto Padre, Cuba, has been started. Excavations have been made and the foundation for the new walls is being poured. Juan Sierra hopes to have the new rooms ready for use by February.

On December 21, Glenn and Velma Reece observed their twenty-fifth wedding anniversary. Their anniversary dinner will be held on December 26, when the entire family can be present. Glenn Reece is superintendent of Western Yearly Meeting.

Indiana Yearly Meeting Young Friends held their mid-year conference at Amboy, December 28, with Norval E. Webb, Dick Eastman, Errol and Lucille Myers, and David Stanfield as leaders. Among other parts of the program was a statement by a member of

the Board of Directors of Quaker Haven on progress of planned improvements of the Quaker Haven grounds and buildings.

Frank and Anna Albery have retired from work in the active ministry and are spending the winter in Denair, California. Their retirement home is in Ackworth, Iowa, to which they will return next Spring. Anna Albery has served thirty years in pastorates of Iowa Yearly Meeting.

High Point, North Carolina, Friends were given a full page in their local newspaper, in which chief points in their history were reviewed and their plans for a new site and building were presented. They have a site purchased and a fund of \$50,000 in hand for building.

Burritt Hiatt and wife, prominent in Wilmington Yearly Meeting, witnessed the granting of a doctor's degree for the fourth time to a son when their son, Richard, the fourth and last, recently received his Ph.D. in Agronomy from Ohio State University. By next spring three of their four sons will have the M.D. degrees.

Under the name, "Friends Spiritual Healing Fellowship," some Friends of London Yearly Meeting are holding retreats in which they seek the sources of both spiritual and physical health. At a recent meeting there were those who witnessed to the experience of healing "from apparently incurable disease." The Home Service Committee of London Yearly Meeting was represented by Amy Lewis.

West Richmond, Indiana, Friends, which includes the West Richmond Friends Meeting and Earlham College, have cooperated with other church forces in prohibiting liquor taverns and sales from coming to the West side of Richmond. Almost every year a new attempt is made by the liquor interests and each time many Friends join their neighbors in protesting. So far, so good!

Amboy, Indiana, Friends Meeting reports on its college students as follows: Vonda Bundy is a freshman at Marion College; Marie Smith has entered Earlham College and is the drum majorette for the Earlham Band; Charlotte Ann Kelsey is attending Summers College of Commerce in East

St. Louis; and Bill Norris is in his junior year at Manchester College where he is president of the A Capella Choir.

Larry Gara, twenty-nine year old former Bluffton, Ohio, College history instructor, has been released from the Federal Correctional Institution in Milan, Michigan, to the custody of the United States Probation Office in Detroit where he plans to work as a bricklayer in Wyandotte, a Detroit suburb. He was sentenced to prison for advising Charley Ray Rickert, twenty-two, Lima, Ohio, a student at the Mennonite-sponsored college, to be true to his conscience. Rickert was convicted of failure to register and also is serving an eighteen-months prison sentence.

In the hospitable home of Norman and Mildred Whitney at Syracuse, New York, the DP family sponsored by Syracuse Friends has been getting accustomed to our American ways. On the father's forty-second birthday, just a few days after their arrival, a surprise birthday cake with lighted candles was brought to the dinner table. "Ten Jahre . . . kein kuchen," exclaimed the father with a gesture expressing both sadness and joy. The two children gazed open-eyed at the marvel and would scarcely eat their pieces of cake lest they put out the candles on them. They need not have worried; the lights were in their eyes.

Friendly Fellowship

WASHINGTON, D. C.—Members of the Monthly Meeting of Friends met December 16 at the home of Vernon and Florence Brown for their monthly social. Mildred Hoadley read Errol T. Elliott's "Caroling Christmas" editorial from THE AMERICAN FRIEND, and the reading was interspersed with the singing of carols, led by Jeanette Hadley. Each person was asked to tell of some Christmas that stood out in his memory and the result was a surprising variety of inspiring experiences. All brought gifts of food and toys to be sent to Central Union Mission.

CINCINNATI, OHIO—Eugene Kreves, who has been serving as minister of the Cincinnati Monthly Meeting of the Society of Friends since July, was ordained into the Congregational-

Christian ministry on December 11. He is a graduate of Ohio Wesleyan University and Hartford Theological Seminary. Members of the Cincinnati Meeting responded to the charge to the Meeting, delivered by Edward T. Cotten, pastor of the Plymouth Congregational Church, Cincinnati. A reception was held at the meetinghouse, following the service.

* * * *

DENAIR, CALIFORNIA—At the recent session of Berkeley Quarterly Meeting, held at Denair, California, November 4-5, at their request, the Oakland Community Friends Church was discontinued and its membership transferred to Friends Memorial Church in Berkeley. This, with the organization of a young parent's class in the Bible School, has almost tripled the attendance at Berkeley. Friends Memorial Church is facing the alternative of extensive repairs on the present building or an entirely new church building. The second annual homecoming of Berkeley Friends Meeting was held December 4. The thank-offering for the day amounted to over \$1,900. The pastor, Howard W. Cope, is now beginning his third year of service. Almon S. Keib, a student at the Baptist Divinity School, has been named assistant. Howard Cope was recently elected to the presidency of the Berkeley-Albany Ministerial Fellowship.

* * * *

MORROW COUNTY, OHIO—Friends of Alum Creek recall early history. This Meeting stands on top of a hill in Morrow County, with the burial ground around it, where lie the founders of the settlement. The first settler, Cyrus Benedict, came from New York in 1810, followed shortly by other Friends, and the community is still predominantly Quaker. Across the road in a grove of trees stands a white frame house, for many years a private dwelling, but originally it was Mount Hesper Seminary, a Quaker School, founded in 1843, by Jesse and Cynthia Harkness, and closed in 1881. On the west of Alum Creek runs what is called the old wheat road, and on it are many sturdy old brick homes through which passed hundreds of fugitive slaves. One of these houses is said to be the stopping place of Eliza of *Uncle Tom's Cabin*. George L. Watson, soon eighty-two years of age, is an authority on Alum Creek Quaker Settlement.

* * * *

GUILFORD COLLEGE, NORTH CAROLINA—Since its pastor, Russell Branson, joined the AFSC Peace Section, the New Garden, North Carolina, Friends continue the practice of having an open unprogrammed meeting every

second First Day. Messages by its ministers and other members, as well as by visiting Friends, have quickened the sense of responsibility for the vocal ministry. Sitting at the head of the Meeting is Clyde Milner, president of Guilford.

During the autumn months two new groups were organized by the youth committee, including juniors, aged eight to fourteen, who have their own meeting for worship; and a Young Adult Fellowship, aged twenty-one to thirty-five, who at present meet monthly. The Christian Endeavor, with Byron Branson as president, includes high school and college students and continues as a responsible group. They held a fall retreat and week-end work camp at Quaker Lake, sponsored Young Friends' Day, and accepted responsibility for a meeting for worship dedicated to the Oskaloosa Young Friends Conference; assisted in raising funds for Quaker Lake; and sponsored a sportsmanship banquet in honor of the high school football team.

In the Larger Circle

The Fifth Annual National Council on the New Approach to the Alcohol Problem, meets at the University of Chicago, April 11-13, 1950, under the sponsorship of the National Temperance Movement.

* * * *

A committee of the Presbyterian Church in the United States has guaranteed that the Church will be responsible for 2,000 families of displaced persons and has agreed to secure the necessary home and job assurances for them. Many DP families have already been sponsored by individual churches.

* * * *

Just as fiery a sermon can be preached with the hands as with the lungs, twenty-six Lutheran pastors who do their preaching in sign language agreed at a national conference at Concordia College. It needn't take any longer, said the missionaries to the deaf of the Lutheran Church-Missouri Synod. Many of the pastors attending the conference speak to the hearing members of the congregation at the same time they preach to the deaf in the sign language.

* * * *

Saloon keepers in Durham, England, have appealed to local police authorities to prevent the Rev. Ronald Gibbins, a young Methodist minister and leader of a "Back to Church" campaign, from "interfering with our business." Despite the objections, Ronald Gibbins is continuing his campaign. In other parts of the country, ministers also make a prac-

tice of visiting saloons, and generally they are welcomed by both customers and proprietors.

* * * *

Dr. Toyohiko Kagawa, noted Japanese Christian leader, planned to leave Tokyo, December 22, for a six-months' evangelistic tour of the British Isles. The tour will be sponsored by the British and Foreign Bible Society and the British Council of Religious Education.

* * * *

A \$100,000 Christian elementary school is being built by the Lafayette, Indiana, Christian School Society, a Protestant non-denominational group of parents who want their children to be instructed in the Christian way of life. The school, scheduled to open in September, 1950, will teach kindergarten classes, as well as the first eight grades. While conforming to state regulations, the curriculum will include religious instruction. Children of any denomination may attend.

* * * *

A Jewish business and civic leader has been chosen the outstanding citizen of Nashville by the Bishop William L. Adrian general assembly of the fourth degree Knights of Columbus. The Catholic group honored Joe Werthan at a banquet at their club house at which Father Francis Shea, a member, presented the Jewish leader with a scroll for his "outstanding civic work." It was the first time a Jew had been selected for the honor scroll given annually by the Catholic men's organization.

DEVOTIONAL LIFE

(Continued from page 2)

Peace came to me. From that moment I could bear the hardships my children had to go through.

And then Christ himself was in my cell in prison, saying, "Blessed are the poor in spirit . . . Blessed are they that mourn . . . Blessed are the meek . . . Blessed are they which do hunger and thirst after righteousness . . . Blessed are the pure in heart . . . Blessed are the peacemakers . . . I heard the question, 'Is that true?' And I was able to say in great joy and peace, 'It is true.'"

(To be continued)

If history is true, God has spoken in language that we can understand. He is not a silent God, because he is supremely good. Nay, he so loved the world that he sent his only begotten son. This is the testimony of the Gospels . . . of martyrs . . . It is the gathering witness of twenty centuries. Will you set yourself against it or will you "taste and see?" — John Wilhelm Rowntree in *Claim Your Inheritance*.

FRIENDS OF CUBA HOLD OBSERVANCE

Forty-nine years to the day after the first missionaries landed in Gibara, Cuba, another group of Friends gathered at the picturesque town to begin the year-long commemoration of the coming of Friends to Cuba. Representatives gathered from the different Monthly Meetings at six o'clock in the morning for a prayer of thanksgiving for the coming of Friends. After breakfast, the school held a special assembly in which the children read themes, recited poems, related the stories, and sang songs about the landing of that group of five on November 14, 1900. These stories will long remain engraved in the minds of those who worked for hours in the preparation of their parts.

Although Cuba Yearly Meeting does not have Quarterly Meetings in its business organization, yet for the past few years they have been holding Quarterly Meetings for fellowship and discussion, one of which was held on this day.

The two principal features of the day, for the adults at least, were the unveiling of a bronze tablet in memory of Sylvester Jones, and the banquet at night. In the presence of a large group of Friends, as well as people of the town, the daughter of Arsenio Catala drew to one side the Cuban flag which hung over the bronze tablet that had been fastened to the wall of the school building and the new corridor-dining room. Two brief statements of the significance of the occasion were made before the audience withdrew with hearts filled with deep appreciation for Sylvester and May Jones who have meant so much to the people of that area.

Following a meeting of the Executive Committee of the Yearly Meeting, which lasted all afternoon while discussing plans for the future, the day closed with dinner in the new corridor-dining room. Their spirits rose to a high level of friendship and serious thinking that was, however, clothed with joy and laughter.

The infinite extension of God was once contained within a manger cradle; the star of Bethlehem draws in its train, for him (the Christian) all the host of heaven to dance round the little child in whom the world-creating word was so triumphantly incarnate. For the Christian the stars still sing, the little hills skip like rams, and all the leaves of the trees clap their hands. No other philosophy holds within its heart such a music of laughter as does his.

Geoffrey Hoyland, in
The Friend, London

BIRTHS

BOULDRING — To Kenneth and Elise Boulding of Ann Arbor, Michigan, a son, Mark David, on November 16.

DISHMAN — To Theodore and Alberta Dishman of Greenfield, Indiana, Friends Meeting on November 27, a son, Rodney Dale.

EMBRY — To George and Ellen Embry, a son, Michael Charles, on November 21, in Amboy, Indiana.

HAHN — To Robert and Betty Haines Hahn a son, Boyd Neil, on October 23, in Amboy, Indiana.

HAINES — To John and Betty Haines on November 5, a daughter, Linda Kay, at Amboy, Indiana.

HOLT — To Glendon and Helen Holt of Greenfield, Indiana, Friends Meeting, a daughter, Martha Joanne, on November 27.

MARRIAGES

BOWMAN-HORNER — Carol Horner to Russell Bowman at the home of Murray S. Kenworthy near New London, Indiana, on December 7.

CLARK-OVERMAN — Rosalind Overman

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to Vonallee Clark on November 27, at Friends' parsonage in Amboy, Indiana.

SMITH-FAULKNER—Marilyn Faulkner to Robert Smith on December 11, at the Friends' Meetinghouse in Amboy, Indiana.

DEATHS

BUTLER—Harry E. Butler on November 9, in Des Moines, Iowa. He was born near Lynnville, Iowa, in 1881, the son of William Henry and Mary N. Butler and was a birthright Friend. He was united in marriage with Vinita Reeves, and they made their home in Des Moines where he was a member of the Friends Meeting. Services were conducted by Herbert Pettingill, pastor, and burial was made in New Providence, Iowa. Surviving is a sister, Carrier Butler Hadley, and a brother, Merlin L. of Caldwell, Idaho.

CHRISTIE—Robert O. Christie on November 17, in Washington, D. C., aged seventy-seven years. He was a native of Hadley, Indiana, had united with Friends there and was active in the Meeting in many capacities, serving in the Sunday school and as Overseer and Treasurer for many years. He was also active in similar capacities in various Meetings which his wife, Adeline Christie, served as pastor. The widow survives, together with two daughters, Mildred Hoadley of Washington, D. C., and Marguerite Fields of Mooresville, Indiana. Services were at Hadley, Indiana, with Milo S. Hinckle in charge.

LANE—John I. Lane at his home in Kingwood Park, Poughkeepsie, New York, on September 30. At the time of his death he was serving the Poughkeepsie Meeting as an elder and trustee, and was chairman of both the Advisory Board and Finance Committee of New York Yearly Meeting. For a number of years he served as chairman of the Board of Trustees of Oakwood School. Services were conducted at the home by Wilbur Kamp, former pastor.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohner, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone Trowbridge 6-6883 or Trowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert Pettingill, Pastor.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Harttrant Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.; George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 West Flagler Street, at 3:00 p.m. each First Day. Business meetings are held the first First Day of each month, following the meeting for worship.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 4448 Washburn Avenue, So., Phone WH. 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381. Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty Street. First days at 11 a.m. Monthly Meeting, 10 a.m. first First Days.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m. Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone SY. 6-3372.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KENwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

BUCK HILL BULLETIN

Realizing that many of our Guests are becoming air-minded and that it will not be long before more and more arrive by plane, the Company is giving its whole-hearted support to the activities of the Mount Pocono Airport Authority, with one of our executives serving on the board. The airport is reached in only twenty minutes by our motor coach.

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—ERASMUS DARWIN



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